

... "Out of Zion shall go forth the law?"

Imposing Religious Center To Circulate Law Decisions

JERUSALEM (NJP) — What could be one of the most important building in Israel, Hechal Shlomo, the Supreme Religious Center, housing the seat of the chief rabbinate and the rabbinical courts, was dedicated here this week, but without the blessings of all Orthodox groups.

The Agudat Yisrael and Poalei Agudat Yisrael boycotted the splendid occasion, claiming that the religious institution had been monopolized by the Mizrachi.

A SPOKESMAN for the two organizations told The Jerusalem Post that the Union of Orthodox Rabbis in America and the Rabbinical Alliance of America were supporting them in the boycott.

Most of the money for the gorgeous structure, which cost about \$3 million, came from Isaac Wolfson, British chain store operator, in whose father's memory the edifice was named.

SITUATED ON the highest hill in New Jerusalem, the imposing seven-story building is topped by a cupola almost like a yarmulka. Included are a synagogue, auditorium, a dining hall, the courts, and the offices of Israel's two chief rabbis, an extensive library and other modern conveniences, all air-conditioned and in the finest taste.

Although there is no intention of developing the new center into another Sanhedrin, which some have been hoping for, it will transmit its decisions to Jewish religious bodies throughout the world.

Mr. Wolfson brought 41 guests with him from Britain in a chartered plane. The guests included the Chief Rabbi and Mrs. Brodie, the Haham and Mrs. Goan, Lord Nathan, Lord Mancroft, Sir Robert and Lady McLean, Rabbi Kopul Rosen and Mrs. Rosen.

Israel Bonds To Float New Issue in 1959

JERUSALEM (NJP) — A new Israel bond issue, the third of the series will be floated in the United States.

Preliminary discussion on the new issue were held here between Joseph J. Schwartz, vice-president of the Development Corporation for Israel and Israel's Minister of Finance, Levi Eshkol.

Details such as the amount of the new issue, the rate of interest and other matters are being ironed out. Sale on the new issue will begin next year.

Two series of Israel bonds have been floated in the U. S. by the State of Israel. The first was the Israel Independence issue in 1950 at a total amount of \$500 million, of which about \$150 million worth was sold. The second was the Israel Development bonds issue in 1954 which amounted to \$350 million of which \$190 million worth has been sold thus far.

NAZI BURNED TO DEATH

BONN, Germany—Otto Abetz, Nazi Germany's governor of France, who at a trial in 1949 was held responsible for the murder of 120,000 Jews, was burned to death last week after an auto crash.

EILAT HAS SYNAGOGUE

EILAT, Israel—Eilat's first synagogue was opened last week.

the NATIONAL Jewish Post and Opinion

PUBLISHED WEEKLY

Friday, May 16, 1958

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VOLUME XIII — No. 38

Silver's Views On Reform In Israel Supported, Challenged By 3 Rabbis

NEW YORK (NJP) — The view of Rabbi Abba Hillel Silver that Reform Judaism has no place in Israel (NJP, May 9) got some support this week from a Reform colleague, and the president of the Orthodox Rabbinical Council of America.

But Rabbi Aaron H. Blumenthal, of Mt. Vernon, N. Y., who just retired as president of the Conservative Rabbinical Assembly of America, expressed the opinion that Rabbi Silver is mistaken in ignoring the experience of the American Jewish community.

RABBI ROLAND B. GITTELSON

of Boston, who has just returned from a month in Israel, declared that Reform or Conservatism as it is known in the U. S. is not the answer.

"Some type of 'reform' Judaism is needed in Israel," he declared, "but it will not be a carbon copy of the American version that will be accepted there."

RABBI BLUMENTHAL said, "Rabbi Silver is both right and wrong. The same drive exists in

Israel making for modification of Jewish law, but they should not grope through 100 years of what we have groped through."

Both Rabbi Blumenthal and Rabbi Gittelsohn had the same basis for their views.

Rabbi Gittelsohn said that "many Israelis are not satisfied with the dogmatism of Orthodox leadership and feel a strong desire for a non-Orthodox, liberal approach to Judaism."

RABBI BLUMENTHAL put it this way: "There is irreligion in Israel because the people find the rigidity and politics that mix with religion insufferable. The drive to modify the law, to make it viable, needs an outlet. There is room for a religious revival in Israel."

But Rabbi Solomon Sharfman, RCA head, disagreed:

Orthodox Judaism has sufficient breadth to encompass all the viewpoints in Israel, and the last place we want divisiveness is in Israel."

THE BOSTON rabbi, whose famous speech at Iwo Jima in the Second World War has become a part of U. S. war literature, had a suggestion. He urged that Reform and Conservatism join together to win the favor of the Israelis rather than vieing with each other for it.

"Competing mechanism should be avoided and the two movements, the United Synagogue for Conservatives and the Union of American Hebrew Congregations for the Reform, should form a united effort. The Israelis themselves should be allowed to determine the exact directions their interpretation of Judaism will take."

Rabbi Gittelsohn also had a kind word to say for the Israeli attitude towards religion.

"THESE PEOPLE are daily living the ethical ideals of Judaism . . . much more so than in this country. They may not necessarily follow all the rituals and observances but up to now the building of the state has been their highest goal of loyalty, yes, even their religion.

"We have to be patient," he added, "and give the Israelis time to work out their own forms of ritualistic and ceremonial observances. As the state becomes more stable, an established religion will become more of a necessity and a deeper religious feeling will come into being."

Israel Consulate Challenges Express Company Statement

NEW YORK (WNS) — The public a full range of travel services to Israel including transportation, hotel and sightseeing" through Israel agents.

Commenting on the explanation offered by the American Express Company, the Israeli Consulate in New York said: "The statement fails to answer the main question. It is and remains strange that American Express should have closed their own office in Israel in the Spring of 1956, a few months after a peak year for Israeli tourism. The alleged commercial considerations for this action make even stranger reading in the light of the record-breaking tourism to and in Israel stimulated by Israel's tenth anniversary, when almost every shipping and air line has increased their services to Israel."

Late News Briefs

MIAMI BEACH—The nation's newspapers carried extensive accounts of the castigation of the Eisenhower Administration for its lack of leadership in the integration issue, which occupied the major portion of the report of Isaac Toubin, executive director, to the American Jewish Congress convention here. Sidney Hollander, of Baltimore, convention chairman, called on the Department of Justice to reverse its hands-off policy on racist violence, "a policy which has no justification — constitutional, statutory or political."

TEL AVIV—Cornelius Vanderbilt Jr., has been in Israel filming the ceremonies in connection with the 10th anniversary celebration. Government officials in Washington will be the first to view the film this fall before it is shown publicly. The film is a documentary done with expert direction of the amazing progress of Israel in the fields of commerce, industry, housing, schools, scientific advance, and agriculture.

ALBANY, N. Y.—As thorough a job as has ever been done in damaging a Jewish cemetery in the United States was the verdict of police officials who viewed the desecration of five adjacent Jewish cemeteries, including three chapels. Total loss was in excess of \$20,000. Albany Post of the Jewish War Veterans has offered a reward for the apprehension of the criminals.

JERUSALEM—Sudden appearance in Israel and Jordan of Dr. Ralph J. Bunche, the man who secured the armistice agreements which ended the fighting between Israel and the Arabs, has raised peace hopes. Bunche ostensibly came to settle the dispute over Mount Scopus, and, shortly after his arrival, the bi-weekly cortège of trucks which supplies the Jewish detachment at the former Hadassah Hospital and Hebrew University campus was permitted to proceed by Jordan.

PHILADELPHIA—Rabbis of the Beth Din here reiterated their ban on selling kosher meats, even the packaged kind bearing the Orthodox symbol by stores which keep open on the Sabbath. Meanwhile, three large chains of supermarkets, which are open all day Saturday, of course, continued to sell Tovah frozen packaged kosher meats.

NEW YORK—Charged with making "false and intemperate statements and flagrant misuse of college facilities," two Brooklyn College Jewish students were suspended this week in connection with the Minyan Club, a Jewish prayer group which college authorities have refused to recognize.

What's on the Air

Sunday, May 18, 10:05 a. m.
EDST—Rabbi Joseph L. Fink of Temple Zion, Buffalo, N. Y., to speak on "Differences Among Men," on Message of Israel program, ABN.

Sunday, May 18, 12:30 p. m.
EDST—"A Boy's Quiet Voice," the true story of a teen-age boy's bravery as he faces the fact that he will soon die of cancer, by Joseph Mindel, on Eternal Light program, NBC.

Part of Move to Rehabilitate Nasser**Tax-Free Status of UJA Hit by Friends of Mideast**

By LILLIAN LEVY
Washington Bureau Chief

WASHINGTON, D. C.—The movement to get friendly with Nasser seems to be gaining impetus in this capital city, both in Congress and in Administration circles.

One of the spearheads of the "You Can and Should Do Business With Nasser" is Sen. Fran-

cis Green (D., R. I.) who this week solicited the opinion of Harold B. Minor, president of the American Friends of the Middle East, regarding the wisdom of having Nasser here as U. S. guest.

MINOR, FORMER Ambassador to Lebanon and representative for Aramco said Nasser's nationalism will triumph and we

will have to get along with him. Minor blamed present anti-U. S. feeling in Arab countries on this country's friendly policy to Israel. He charged American Middle East policy is the result of pressure by "international Zionism."

MINOR attacked the tax free status of UJA. He said, "The Arabs regard the collection of American private funds for Is-

rael as an American official subsidy for a foreign state."

Senator Wiley (R., Wis.) blasted Minor's attack on U. S. Middle East policy and said that

he was sick of hearing this country blamed for unfriendly actions towards it, particularly in areas referred to by Minor to which the United States had been most generous and had a right to expect something more positive than hostility.

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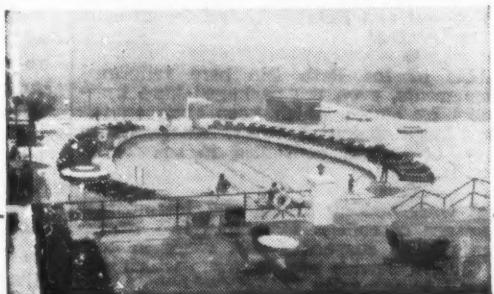
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Says Israelis Feel Council Is Its Enemy

Lazaron Asks Council to Take Constructive Attitude on Israel

NEW YORK (NJP)—An assertion that the "time has come for us to take a constructive attitude vis-a-vis the Jews of Israel," highlighted an article by Rabbi Morris Lazaron on the

"American Council for Judaism takes Stock," appearing in The Jewish Newsletter.

Lazaron

Israeli Jews for the extraordinary things they have done," the former Baltimore spiritual leader said the Council has made the majority of Israelis "feel that we are enemies of Israel."

"WE HAVE failed to make many Jews understand that we are deeply and sympathetically interested in our brothers in Israel," he asserted.

Rabbi Lazaron suggested that the Council take a lesson from the Ihud, the Israeli organization which seeks peace between Israel and the Arabs, and does not hesitate to criticize its government severely.

"I believe we should declare that though we opposed creation, not that it (Israel) has been established, we should see it set on firm foundations and prosper."

HE ADDED that he believed that the Council "should declare that the United Nations having created Israel is morally bound to guarantee its existence."

Turning to gains made by the

Council, Rabbi Lazaron listed the mas follows:

"We have succeeded in destroying the fiction that the Zionists speak for all Jews. We have persistently opposed the Zionist domination of American Jewish institutions, religious, educational and philanthropic. We have made it clear that substantial numbers of American Jews reject the Zionist proposition that American Jews must exert their influence on American foreign policy to make that policy support Israel, whether or not such support is in the best interest of the United States and the free world."

POINTING OUT that these "are not unworthy achievements, Dr. Lazaron listed the Council's failures as:

"We have failed to prevent the establishment of a Zionist state in Palestine. We have failed to convince the majority of American Jews

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NEW YORK (NJP)—The two service academies, Annapolis and West Point, will graduate 22 Jewish men next month.

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The graduates from the U. S. Military Academy at West Point are: Philip Ackerman, Ithaca, N.Y.; Joseph Davis, San Antonio, Tex.; Joseph Katz, Hart-

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Put It Down To Mistaken Zeal**Reporter Has Rabbi Drinking Wine,
Eating Wafer at Communion Mass**

BALTIMORE, Md. (NJP) — An over-zealous newspaper reporter who had Reform Rabbi Abraham Shusterman drinking the wine and consuming the wafer at a mass, got only a mild rebuke this week, and even then he probably didn't know about it.

Rabbi Shusterman, writing in the Jewish Times, local Anglo-Jewish paper, said he would not be so unkind "as to write his paper, correcting his mistake."

Dr. Shusterman explained that he preached the guest sermon in the pulpit of "my great friend, Dr. Frederick W. Helfer of the Christian Temple.

"I had nothing to do with the ritual of the service," Rabbi Shusterman wrote, "any more than Dr. Helfer had anything to do with the Shabbos service at Har Sinai at which he preached."

The reporter for the newspaper wrote that during the communion service Dr. Helfer "invited Jews to look upon the bread and wine as emblems of God's love and the brotherhood of man."

"Dr. Helfer did nothing of the kind," wrote the rabbi. "He is too intelligent and too sensitive to 'invite' Jews to perform non-Jewish rites."

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**Editor Irked,
Says Zionists
Ignored in Fete**

NEW YORK (NJP)—Failure to accord proper recognition to American Zionists in the current celebration of the 10th anniversary of Israel has aroused the ire of Ernest E. Barbarash, editor of The American Zionist, publication of the Zionist Organization of America.

Writing in his column, "A Point of View," Barbarash chastises the World Committee for Israel's Tenth Anniversary for failure to mention Zionism in its official multi-colored folder.

"The word Zionism," he asserted, "is conspicuously absent. Not a syllable," he added, "about the... illustrious figures in American Zionism who led the struggle for statehood in Washington and at the United Nations."

Turning to the recent Polo Grounds ceremony celebrating the anniversary, the editor wrote that "the press photographs of the rostrum failed to show such veteran Zionists as Louis Lipsky, Dr. Emanuel Neumann, Rabbi Irving Miller, Dr. Miriam Freund and the leaders of all other Zionist organizations who should have been accorded the foremost positions of honor in the celebration."

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Organizational & Institutional REPORTER

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The National Jewish POST and OPINION, edited by Z'ev Kronish

MAY, 1958

The National Jewish POST and OPINION

VOLUME I — No. 7

ANNUAL ASSESSMENT SEEN AS SUPERIOR TO PRESCRIBED CONGREGATIONAL DUES

A radical change is taking place in synagogue financing. The familiar pattern of several appeals throughout the year to supplement income from dues is being banned.

The new financial approach operates 100 per cent from dues, which are set to meet the total budget and are based on each family's ability to pay. By making one annual assessment, congregations eliminate the ill-will that comes from harrassing members for frequent contributions.

HOW THE PLAN works was described in detail recently by Rabbi Martin E. Katzenstein of Temple Emanu-El, Swampscott, Mass., in a four-page mimeographed pamphlet distributed by the Union of American Hebrew Congregations.

• First a committee is appointed by the membership to study the synagogue program and its cost.

• The committee reports its findings to the board for approval. The board in turn seeks the support of the membership. In making the presentation, Rabbi Katzenstein advises that it is important to

stress that the basic object "is the satisfying of need rather than the paring of program to fit available funds."

• When agreement is reached on both the validity of the program and the budget required to fulfill it, the membership "is asked to do a little mental long division" to determine the per-family costs (budget divided by number of families belonging to the congregation).

EACH MEMBER is asked to contribute on the basis of his income.

If his income is average, he's expected to give what's average. If his income is greater, he gives more and if it's less, he gives less. Rabbi Katzenstein explains that "it is assumed by all that every member will contribute to the extent of his ability . . . This being the case, each member can be advised that he will not be asked for any additional contributions for purposes of congregational operation unless he and his fellow-members do not assume their fair share of the responsibility."

After the budget is adopted, a committee visits every mem-

ber to discuss the synagogue program and budget and to seek a commitment.

REGARDLESS OF the size of their contributions, all members are treated equally.

Auxiliary groups such as the sisterhood and men's club can collect special dues and charge admission to special events.

ACCORDING to its boosters, graduated dues enable lower-income members to feel at home in the synagogue. Where a synagogue has a flat annual membership fee of \$100, for example, people on the lower rungs of the income ladder are likely to regard such an amount as prohibitive and will refrain from joining.

Criticizing the old method, Rabbi Eugene J. Lipman and Myron Schoen, Reform executives, assert that new members are accepted with the receipt of a check and then are permitted to "disappear until the next check is needed. There is no orientation; there is little welcome, little effort to make the synagogue important to the thousands streaming into our temples."

RECENT APPOINTMENTS

MOSHE BAILIS as consultant at the Bureau of Jewish Education, Boston, Mass.

JERRY BELENKER as associate director of the Jewish Community Relations Council, Cincinnati, O.

RICHARD N. BLUESTEIN as assistant to Dr. Abram Sachar, president of Brandeis University, Waltham, Mass.

ELIJAH BORTNIKER as executive director of the Jewish Education of Essex County, N. J.

RAPHAEL ELLENBOGEN as executive director of the Rego Park Jewish Center, Rego Park, N. Y.

DANIEL GOODMAN to the staff of the field service and campaign departments of the Council of Jewish Federations and Welfare Funds.

MORRIS HENERSON as executive secretary of Temple Sinai, Oakland, Cal.

JOSEPH W. KAHN as executive secretary of Temple Israel, Minneapolis, Minn.

CHAIM POMERANTZ as executive director of West Suburban Temple, Chicago, Ill.

JACK SALZ as executive director of the Jewish Commun-

Jewish Educators Elect Officers

ATLANTIC CITY—At the closing session of the 32d annual convention of the National Council for Jewish Education the following officers were re-elected for the ensuing year:

President, A. Hillel Henkin, New Haven, Conn.; vice-presidents, Libbie L. Braverman, Cleveland, O., Dr. Joseph Diamond, Toronto, Prof. Abraham I. Katsh, Bronx, Harry L. Well, New York; treasurer, Louis Schwartzman, Miami; general secretary, Samuel J. Borowsky, New York and Meir Bene-Horin, Philadelphia was elected secretary.

Additional members named to executive committee were: Dr. Walter Ackerman, Rockaway, N. Y.; Harry Elkin, Providence, R. I.; Yosef Schub, Chicago; Dr. Elijah Bortniker, New York; Dr. Sydney Esterson, Baltimore; Norman Shainin, Forest Hill, L. I.; Leo Shpall, Brooklyn; Dr. Gershon Gelbert, New York; Aaron Soviv, Newark, N. J.; Samuel Dinsky, New York and Miriam Makirl, Kearney, N. J.

National Calendar of Events

1958

May 18-21—National Convention, NATIONAL FEDERATION OF JEWISH MEN'S CLUBS, Concord Hotel, Kiamesh Lake, New York.

May 30-June 1—Biennial Convention, National Trade Union, COUNCIL OF THE JEWISH LABOR COMMITTEE, Unity House, Forest Park, Illinois.

June 14-17—Plenary Session, NATIONAL COMMUNITY RELATIONS ADVISORY COUNCIL, Boston, Massachusetts.

June 18-19—Annual Convention, AMERICAN CONFERENCE OF CERTIFIED CANTORS, Hotel Zeiger's, Fallsburg, New York.

June 23-26—Annual Convention of the NATIONAL ASSOCIATION OF SYNAGOGUE ADMINISTRATORS, Detroit, Michigan.

June 24-29—Annual Convention, CENTRAL CONFERENCE OF AMERICAN RABBIS, Edgewater Beach Hotel, Chicago, Illinois.

June 24-26—Anniversary Conference, UNITED JEWISH APPEAL, National Convention Hall, Jerusalem, Israel.

June 27-30—Annual Convention, NATIONAL COUNCIL OF YOUNG ISRAEL, Pine View Hotel, Fallsburg, New York.

July 7-9—Annual Convention, RABBINICAL COUNCIL OF AMERICA, Deauville Hotel, Miami Beach, Florida.

August 3-10—National Convention, JEWISH WAR VETERANS, Los Angeles, California.

September 3-7—Annual Convention of the ZIONIST ORGANIZATION OF AMERICA, Deauville Hotel, Miami Beach, Florida.

October 19-22—National Convention, HADASSAH, Fontainebleau Hotel, Miami Beach, Florida.

November 13-16—General Assembly, COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, Shoreham Hotel, Washington, D. C.

November 16-20—Biennial Convention, WOMEN'S LEAGUE OF THE UNITED SYNAGOGUE, Americana Hotel, Miami Beach, Florida.

December 12-14—National Conference, UNITED JEWISH APPEAL, Hotel Statler, New York City.

1959

February 22-27—National Convention, NATIONAL COUNCIL OF JEWISH WOMEN, Ambassador Hotel, Los Angeles, California.

May 29-June 2—Annual Meeting, NATIONAL CONFERENCE OF JEWISH COMMUNAL SERVICE, Pittsburgh, Pennsylvania.

September 13-18—National Convention, HADASSAH, St. Louis, Missouri.

November 12-15—General Assembly, COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, San Francisco, California.

November 15-19—Biennial Assembly, UNION OF AMERICAN HEBREW CONGREGATIONS, Fontainebleau Hotel, Miami Beach, Florida.

1960

March 31-April 3—Biennial Convention, NATIONAL JEWISH WELFARE BOARD, St. Louis, Mo.

May 20-24—Annual Meeting, NATIONAL CONFERENCE OF JEWISH COMMUNAL SERVICE, Atlantic City, New Jersey.

November 10-13—General Assembly, COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, Detroit, Michigan.

Valuable New Books

DAYS AND CUSTOMS OF ALL FAITHS, by Howard V. Harper. Fleet Publishing Corp. \$4.95.
KINDERGARTEN, THE KEY TO CHILD GROWTH, by Helen Thomas Peterson. A comprehensive guide for teachers. Exposition. \$4.50.
LIVE AT PEACE WITH YOUR NERVES, by Walter C. Alvarez. No rabbi engaged in pastoral work should pass up this book. Prentice-Hall. \$4.95.
MAN AND WIFE, by Emily H. Mudd and Aron Krich. Another aid to the rabbi with pastoral duties. Norton. \$4.95.
POINTING THE WAY, by Martin Buber. Translated and edited by Maurice S. Friedman. For the student of theology. Harper and Brothers. \$4.50.
RELIGIOUS BUILDINGS FOR TODAY, edited by John Knox Shear. Trends in churches and synagogues. F. W. Dodge Corp. \$6.75.
TREASURY OF HOLIDAY THOUGHTS: High Holy Days and Other Festivals, by Rabbi Israel Tabak. Bookman Associates. \$4.00.



Ark and Background Dominate New Orthodox Synagogue

A striking ark is featured on the altar (above) of newly built Riverdale Jewish center, just north

of The Bronx. The \$750,000 edifice seats more than 1,000, with 750 in the social hall which opens

into the sanctuary where 300 can be accommodated.

If You Are Building A Sanctuary These Details Will Interest You

THE NEWLY-BUILT Riverdale Jewish center (Orthodox) features an ark constructed of bronze against a background of crab orchard stone, with mosaic doors and the letters of the abbreviated Ten Commandments inlaid with gold mosaic. The wall behind the ark is made of teak.

Three hundred persons can be accommodated in the sanctuary. During the High Holy Days the sanctuary is expanded to seat 1,000. This feat is accomplished easily, because the social hall, situated adjacent to the sanctuary, is designed for diverse needs and is raised three steps so that when in use for services the worshipers have an unobstructed view of the bima.

THE BIMA is in the front of the sanctuary. Orthodox synagogues traditionally build the bima in the center, but because of physical limitations this could not be achieved here. Separate seating for men and women has been arranged, with the women's section raised 42 inches above floor level.

The sanctuary ceiling consists of acoustical plaster while the walls are finished in beige and gold vinyl plastic to com-

plement the walnut-colored pews.

IN ADDITION to the sanctuary and social hall, the new structure contains:

- library
- bet midrash
- 8 classrooms
- kindergarten
- gymnasium and stage
- general offices
- superintendent's quarters
- outdoor recreation area
- garden
- dining rooms
- lounges

The plot of ground on which the synagogue is built is 20,000 square feet in area and cost \$50,000. The building to date cost \$500,000 and when furnished the total cost will mount to \$750,000.

THE MAIN entrance leads directly to all major rooms and the school wing. Children enter the classrooms, however, through a special side door. The school constitutes a separate entity and does not interfere with activities conducted in other parts of the building.

The door at the main entrance consists of a bronze frame set in sandblast-decorated glass; the panels in the door are made the same

way. The center shortly will add its name in bronze on the front wall, which is constructed of limestone.

THE BUILDING

is fireproof. Intercommunicating elements have been arranged in a manner that eliminates climbing or staircases. The lobby floor is built of terrazzo while the spandrels of the windows are made of porcelain enamel. All rooms are air-conditioned by individual units; in addition, there are large windows throughout and ample cross ventilation.

The synagogue faces two wide intersecting avenues, a new junior high school, the Hudson River and the Henry Hudson Parkway; it is the center of the finest apartment houses in the area and is open on all four sides, thus presenting a four facade structure as part of the already pleasant surroundings.

SPIRITUAL director of the congregation, which was founded in 1954 with 15 families, is 30-year-old Rabbi Jack Sable, a graduate of Yeshiva University. Today 400 families belong to the center and more are expected to join in

Sources of Supplies

AIR CONDITIONING — Wm. J. Olvany.

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Shell Electric Co., Light-o-Lier, and Neo-Ray.

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WINDOWS — Haber & Henry.

Now Is the Time To Prevent Fires In Your Building

Now is a good time to inspect your synagogue building for fire hazards.

Two steps should be taken:

1. Appoint a committee to inspect the premises and make recommendations to the building committee or the governing board.

2. Approach the city fire marshal for guidance.

Synagogue fires most frequently are caused by faulty wiring and heating equipment.

Another major cause is piles of trash in rooms seldom used. Inspect the janitor's quarters.

Also check exit signs, condition and location of fire extinguishers, and heavy coatings of dust.

If you want a synagogue to worship in after the summer don't take chances now!

Free Book Mark

A new and colorful book mark and a list of books in Jewish history, philosophy, literature, children's books and other basic Judaica may be obtained free from the cultural commission of the Jewish Community Council of Metropolitan Detroit, 163 Madison Ave., Detroit 26, Mich.

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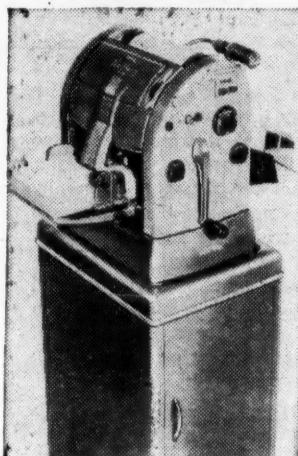
NEW DATE FINDER COVERS 250 YEARS

A unique 250-year-old Hebrew and English date finder has been published by Jeremy U. Newman.

With a little concentration, it is possible to locate any date between 1800 and 2050 (Hebrew years 5560-5810).

The finder comes on a single sheet of 22" x 17" paper, can easily be folded to fit into a pocket or book.

For your copy, send 25 cents in coins or stamps to the Service Dept., Jewish Post, 110 W. 40 St., New York 18, N.Y.



NEW DUPLICATOR

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This new model duplicator features a fully automatic, line-metered, continuous, inking system that is interchangeable for quick color changes.

The new inking system contains an ink-distributing tube of a larger diameter than previously used and enables the use of a quick-drying paste ink of heavier consistency, which is comparable to printer's ink. This new ink provides more uniform distribution and requires a thinner ink deposit on the paper, which further reduces ink consumption. The new ink also may be used for

certain qualities of coated stock.

Fully automatic, the machine can be run without supervision. A sealed ink cartridge is inserted in the machine, a dial set for exact ink density and the counter set for the required number of copies. The machine then will run, re-link itself with the exact amount of ink needed for each copy, and stop itself when the correct number of copies have been printed.

When the ink cartridge becomes empty, a bell will ring and the operator can exchange cartridges while the machine is running.

For more information, write Service Dept., Jewish Post, 110 W. 40 St., New York 18, N.Y.

SOCIAL ACTION GUIDE ON SALE

A GUIDE to your synagogue social action committee is available in pamphlet form and answers such questions as: "What is social action? How does a synagogue social action committee work? What have similar committees done? How do we get started? Called JUDAISM IN ACTION, the brochure sells for 50 cents and is edited by Rabbi Alfred L. Friedman and Albert Vorspan. For your copy, write service department, Jewish Post, 110 W. 40 St., New York 18, N.Y.

Stage Brochure Covers Curtain Designs, Lights

If your synagogue or center is looking to build or improve the stage set-up, the brochure of the Art Craft Theatre Equipment Co. is indispensable. It shows a great variety of curtain designs and lighting units. It's yours free.

Write Service Dept., Jewish Post, 110 West 40 St., New York 18, N.Y.

SEE PULPIT ROBES

A 32-page catalogue of pulpit and school robes is available at no charge. Write Service Dept., Jewish Post, 110 W. 40 St., New York 18, N.Y.

Best Audio-Visual Films Selected

The citation for the best film of Jewish interest produced in 1957 went to Health and Welfare Materials Center, in the seventh annual awards presentation of the National Council on Jewish audio-visual materials, sponsored by the American Association for Jewish Education.

The prize-winning film was "The Deep Well," produced by Victor Weingarten, filmed for the Jewish Child Care Association and the Child Welfare League. It is a deeply moving portrayal of some current agency practices in dealing with children who need foster care.

THE CITATION for the best kinescope of Jewish interest produced in 1957 went to the New York Board of Rabbis, for "If Not Higher," a 30-minute program of the classic Peretz story of mercy and man's love for his fellow man.

A citation for the best filmstrip of Jewish interest released in 1957 went to the Department of Education and Culture of the Jewish Agency for Israel, for "Israel—The Land and Its People," a series of seven color filmstrips containing 55-75 frames each.

ANOTHER CITATION for the best filmstrip of Jewish interest produced in 1957 went to the Commission on Social Action and Commission on Jewish Education of the Union of American Hebrew Congregations for "Call for the Question: The Synagogue in the Community," a 53-frame color filmstrip designed to stimulate interest in social problems and issues.

For information how to ac-

22-Year-Old Yeshiva Opens Camp

FAR ROCKAWAY, N.Y. (NJP)—The Hebrew Institute of Long Island, popularly known by its abbreviations as HI-LI, will operate a summer camp for the first time this year. HI-LI is the first co-educational yeshiva to take this step.

The camp, which was purchased from the Furrier's Union, consists of 300 acres located in White Lake, N.Y., 110 miles from New York

City. It fronts on White Lake and Amber Lake.

The camp can accommodate 360 campers, boys and girls, for an eight-week period at a fee of \$575.

HI-LI has 700 students from kindergarten through high school and is now in its 22nd year. The school's annual operating budget is \$400,000. Tuition fees supply \$250,000 of the budget with the rest coming from various fundraising endeavors and a day camp.

If You Need Help As A Teacher

The Jewish Theological Seminary has scheduled a six-week special training program from July 7 through Aug. 14.

The courses are especially designed for men and women who are now teachers or expect to be teachers but whose educational background in Hebraica or knowledge of teaching methods does not meet official standards.

The program is also designed to orient Israeli teachers to American Jewish life and to American teaching methods.

Students will study the Bible and other Hebrew texts as well as methods of teaching. They will also review and evaluate classroom material.

Fees include \$40 for tuition and \$1 for registration. Out-of-town male students will be lodged in the Seminary dormitory for \$10 a week. Suitable

quire these films, write Service Dept., National Jewish Post, 110 W. 40 St., New York 18, N.Y.

housing in the neighborhood for out-of-town women students is being arranged.

The program is under the supervision of the Teachers Institute.

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Do's and Don'ts for Speakers, Even Those Who Are Professional

By Rabbi LEO A. BERGMAN

The time has come not to waste precious minutes with long drawn-out "Thank-you's" and words of appreciation to the chairman or to the audience. We assume that the speaker is happy to be there, or he would not have come. To designate for high praise a special member of the audience or a local rabbi, only causes resentment on the part of all the others who were not included and makes the rabbi most self-conscious.

A few well chosen words, in a sentence or two are sufficient at the start of any talk.

If you are going to speak, prepare your speech carefully, or do not accept the engagement.

One speaker, who is a famous author, came to speak to us with a most condescending tone. He had before him

a huge pile of notes, some written and some typed. Every so often he would shuffle through the notes and take out a page here and a page there, which he would design to read to us. Obviously there was no continuity, and sometimes no sense, to what he was trying to say. It was an open insult to the audience whom he addressed.

ANOTHER SPEAKER, who was brought at considerable expense, read from the back of two Bulletins, on which one of his sermons had been printed.

Do not be deceived. Audiences today are well aware of everything that is taking place in the pulpit, and on the lecture platform. If they give up their time which is precious to them, they do not expect it to be wasted.

The day of the long speech

is over. Some of our famous speakers are unaware that their audiences no longer care to sit for an hour or more to listen to them. Today, the average audience wants something well prepared, well presented and well delivered in 25 minutes or less. It takes a little art and much preparation to do a good job in this short time.

So very often a layman is introduced as a speaker, either at a congregational meeting or on a Friday night or at a general gathering. This layman is usually one of prominent name and of high financial standing. Unfortunately, the ability to make money is not a guarantee of being a good speaker. Too many financially prominent laymen deceive themselves into believing they can speak and come and unwittingly and most inno-

cently cause more harm than good.

TOO OFTEN a layman, by his boredom and interminable speech has done more harm to the cause he represents than is imaginable. How many times we hear the statement that it would be better if the speaker had stayed home and saved the money and contributed it to the cause for which he spoke.

Say something!

Say something clearly and distinctly and effectively, so that people can remember at least one major idea which you presented.

Do not mutter or mumble, or take 30 minutes to get going, or warm up. Please remember that people want to hear clearly, just as they want to see clearly. One need not be an orator, but that one have the ability to speak clearly and enunciate dis-

tinctly is an absolute must for public appearances.

As we said at the beginning, the above applies to us as much as to anyone. Remember that we, who are rabbis, or chairman or organizers have worked hard and diligently to bring out an audience to hear the visiting speaker.

DO YOU KNOW how many occasions have been ruined and how many plans have been destroyed because the speaker invited failed?

It is not that we need miracles or fireworks, it is simply that we need from a speaker who addresses us a diligence and preparation and a presentation that we know he possesses; else we would not have invited him in the first place.

Have mercy on those of us who are your hosts and listeners.

Temple Secretaries Hold Workshop

Sessions on "The Temple Executive in the Jewish Community," "The Modern Synagogue Building," and "Communicating with Your Congregation" were featured at the ninth workshop conference of the National Association of Temple Secretaries, an affiliate of the Union of American Hebrew Congregations.

Seventy-five temple executives participated in the sessions, held April 13-17 in Kansas City, Mo.

D. G. Dewey Smith, associate superintendent of public schools in Kansas City, spoke on modern educational trends and their relationship to school design.

The new president of NATS is Nathan Emanuel of Temple Israel, New Rochelle, N. Y. Other officers are vice-president, Henry S. Jacob, Temple Sinai, New Orleans, La.; chairman of the board, Jacob A. Weiss, Temple Beth Emeth, Brooklyn, N. Y.; treasurer, Henry Fruhauf, Temple Emanu-El, New York City; administrative secretary, Frank J. Adler, Congregation B'nai Jehudah, Kansas City, Mo.; and honorary president, Irving I. Katz, Temple Beth El, Detroit, Mich.

The next conference is scheduled for November, 1959, in Miami Beach.

US BRONZE MOVES

U. S. Bronze has moved its executive and sales offices to larger quarters at 101 W. 31 St., N.Y.C. They're celebrating their 30th anniversary. The latest catalogue is available free.

WOMAN NY TREASURER

NEW YORK — Mayor Robert Wagner has appointed a Jewish woman, Magistrate Hilda J. Schwartz, as New York City treasurer. She is the first woman ever named to the post.



Temple Secretaries at Truman's

Former President Harry S. Truman meets officers of the National Association of Temple Secretaries at the Truman Library, Independence, Mo., during sessions of their ninth workshop conference, held in neighboring Kansas City, Mo., April 13-17. Left to right are (seated) Nathan Emanuel, of Temple Israel, New Rochelle, N. Y., president of NATS; Truman; Louis J. Freehof, of Temple Emanu-El, San Francisco, Cal., past president; (standing) Chester Bandman, of Congregation Rodeph Shalom, Pittsburgh, Pa., former chairman of the board; Frank Adler, of Congregation B'nai Jehudah, Kansas City, Mo.; Henry Fruhauf, of Congregation Emanu-El, New York, treasurer; Jacob A. Weiss, of Temple Beth Emeth, Brooklyn, N. Y., chairman of the board; Max Feder, of Congregation Rodeph Shalom, New York, former president; Bernard L. Pincus, of Temple Israel, Boston, Mass., former president; Henry S. Jacobs, of Temple Sinai, New Orleans, La., first vice-president; S. D. Schwartz, of Temple Sinai, Chicago, member of the board.

Catalogue on Careers In Social Work

YESHIVA University's Graduate School of Social Work has published its first annual catalogue of information. It contains an up-to-date description of the curriculum, degree requirements and general information about careers in social work. For your copy, write Service Department,

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Friday, May 16, 1958

The National Jewish POST and OPINION

What Foods These Morsels Be

FOR SHAVUOT, SERVE BLINTZES IN PAIRS - LOOKING LIKE TABLETS

By SARAH LIEBER

Shavuot will be with us in less than two weeks. We will celebrate the festival of the giving of the Tora on May 25 and 26 this year.

It is traditional to serve dairy dishes on this yom tov, though the origin of this tradition is lost in theory and speculation.

Some say milk and honey are symbolic of the Tora itself.

Some speculate that milk and honey are symbolic of the Promised Land. And still other scholars say that it is history that on the day Moses came down from Mt. Sinai with the tablets of the Law there was no time to build fires and prepare meat, so the food was milk, cheese and honey.

No matter what the basis for our tradition, it is a very fine one. There are numerous milhigim to prepare for our

families. And it is good to know that these foods are rich in nutritional values, too.

Blintzes have long been a yom tov specialty.

The home economists of the Greater New York Program of the National Dairy Council suggest that they be served in pairs, slightly flattened to make the pair look like the tablets. Sprinkle 10 rows of cinnamon-sugar across them to symbolize the Ten Commandments. And pass the smetana. Aa dairy dish pretty and wholesome as it is delicious.

SHAVUOT STRAWBERRY PIE

PIE

- ½ cup honey
- ½ cup flour
- ¼ tsp. salt
- 2 cups milk, scalded
- 3 eggs, beaten slightly
- 1½ tsps. vanilla
- 9 inch baked pie shell
- 1 pint strawberries
- 1 cup heavy cream, whipped

Blend honey, flour, salt and scalded milk. Cook over hot water, stirring constantly until smooth and thick. Beat eggs

slightly and stir gradually into hot milk mixture. Cook over hot water three minutes, stirring constantly. Cool; add vanilla extract. Pour into baked pastry shell. Chill thoroughly. Garnish with strawberries and whipped cream before serving. Serves six to eight.

SEMTANA CAKE

2 eggs, beaten
1 cup sour cream
¾ cup sugar
1 tsp. vanilla
1½ cup sifted flour
½ tsp. baking soda
½ tsp. baking powder
¼ tsp. salt

Blend the liquid and dry ingredients gradually and beat until smooth. Pour into a well-greased and floured square baking pan 10x10 inches. Bake at 350 degrees for 25 minutes or until a toothpick inserted in the center comes out clean. Cut into squares and serve warm or cold with chocolate or fruit sauce or whipped cream.

FRESH PINEAPPLE ALASKA

2 small ripe pineapples
½ cup sliced ripe strawberries
2 tbps. sugar
1 pint vanilla ice-cream
meringue

Cut each pineapple in half lengthwise through the leaves. Cut around the pineapple with a sharp knife one-half inch from the edge to loosen meat from the shell. Discard the core. Cut remaining pineapple meat into thin wedges. Combine with strawberries and sugar and let stand 30 minutes. Fill shells with alternating layers of fruit and ice-cream. Cover with a thick layer of meringue. Place under broiler flame 1 to 2 minutes or until top is lightly browned. Serves four.

MERINGUE

2 egg whites
¼ cup sugar

Beat the egg whites until they form soft peaks. Gradually beat in the sugar, one tablespoonful at a time. Continue beating until stiff and shiny. Pile on pineapple halves as above, or use for topping of pie, cake or puddings.



Sarah

Some speculate that milk and honey are symbolic of the Promised Land. And still other scholars say that it is history that on the day Moses came down from Mt. Sinai with the tablets of the Law there was no time to build fires and prepare meat, so the food was milk, cheese and honey.

No matter what the basis for our tradition, it is a very fine one. There are numerous milhigim to prepare for our

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WHAT'S DOING IN NEW YORK

COMING EVENTS

Monday, May 19, 7:30 p. m. **Labor salute to Israel.** Speakers will be: James B. Carey, Adolph Held, Philip M. Kaiser, and Nathan Chanin. Town Hall.

Monday, May 19, 6 p. m. Annual meeting and buffet supper of the New York chapter of the American Council for Judaism. Talks by Norman Thomas, entitled "A Fresh Look at Zionism After a Visit to the Middle East," and Harold B. Minor, entitled "Next Steps to the Solution of the Arab-Israeli Conflict." Carnegie Center, First Ave. and E. 46th St. For reservations: Write or call regional office, 201 E. 57th St., New York 22, Plaza 9-6600.

LECTURES AND SYMPOSIUMS
Sunday, May 18, 3:30 p. m. **Moon Dial magazine rosh hashanah variety program.** (Sivan) Main feature: "The Book of Ruth." Theodor Herzl institute, 250 W. 57th St.

Monday, May 19, 8:30 p. m. **Israel Kaleidoscope: "A Woman's World... In Israel."** lecture by Geraldine Stern, artist and author. Theodor Herzl institute.

Tuesday, May 20, 8:30 p. m. **"The Rise and Fall of German Jewry,"** third lecture, "Cultural Patterns," by Dr. Kop-

pel Pinson, professor of history, Queens College. Theodor Herzl institute.

Thursday, May 22, 8:30 p. m. **"Meet the Composers of Israeli Folk Music,"** demonstration lecture by Dov Seltzer, composer of Israeli folk music and folk dances. Theodor Herzl institute.

THEATER AND MUSIC
"Fledermaus," presented in Yiddish by the Kadimah group of Hadassah. Saturday evenings: May 10, 17. Sunday evenings, May 11, 18. Clara Barton Vocational high school, Washington and Clarendon Aves., Brooklyn. For tickets call BU 4-2274.

Jewish People's Philharmonic Chorus, celebrating its 35th anniversary. Jubilee concert featuring an abridged version of Handel's oratorio, "Samson" and the Israel ballet suite "Kolot Meheharim," dedicated to the state of Israel on its 10th anniversary. 8:30 p. m., May 17, Carnegie hall.

Wednesday, May 21, 8:30 p. m. **Midweek forum: "Can American Jews Be Made Bilingual?"** discussion by Marvin Feinstein, registrar, Herzlia Hebrew institute; Dr. Emanuel Gamoran, director, commission on Jewish education, Union of American Hebrew Congregations, and Carol Pickel, presi-

Where To Find Your National Jewish Organization

Anti-Defamation League of B.B., 515 Madison Ave., New York 22, N.Y.
Farband Labor Zionist Order, 45 E. 17th St., N.Y. 4 — OR 3-6500.
Jewish National Fund, 42 East 69th St., New York 21 — VA 6-3780.
Kashruth Supervisors Union, 205 W. 14th St. — AL 5-7330.
National Community Relations Advisory Council, 9 E. 38th St., MU 5-1606.
Union of American Hebrew Congregations, 838 Fifth Ave. RE 7-8200.
Union of Orthodox Jewish Congregations of America, 305 Broadway, New York 7, N.Y. BE 3-2220.

dent, Seventh Zionist district. Theodor Herzl institute.

ART

Art exhibit: First one-man showing of paintings by Israeli artist Zvi Gal, on exhibit to commemorate the 10th anniversary of Israel, April 27-June 30. Jewish museum, 92d St. and 5th Ave. Admission free.

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WHY BOYCOTT LAGS

The Israel consulate in New York has challenged a statement by the American Express Co. that the closing of its office in Israel in 1956 was dictated by economic reasons.

The Israeli officials acted after the American Express Co. issued a long statement, which some Anglo-Jewish papers published without attempting verification, and at the same time placed large advertisements in a number of Anglo-Jewish papers.

That The National Jewish POST and OPINION was not one of these papers is understandable. The POST and OPINION has been most vigorous in pushing for a boycott of those American firms which supinely yielded to the demand of the Arabs that they discontinue their trade in Israel.

THE ADVERTISEMENT of the American Express Co. lists the number of services it offers to its clients in Israel and names the branch managers who represent them in the large Israel cities. It makes no mention of any boycott or of the closing down of its Tel Aviv office.

The company's statement, however, part of which is published in this issue of The POST and OPINION, states unequivocally that the move was dictated only by reasons of economy.

At the time the Shell Oil Co. withdrew from Israel, it made the same claim—its operations were suffering financially. Asked by The POST and OPINION to produce the figures on which this decision was reached, the Shell Oil Co. failed to comply.

IT SHOULD NOT be too difficult for the American Express Co., assuming it really is sincere, to present to a group of outstanding accountants, the figures of its operations in Israel from 1950 to 1956, to establish for the record the facts in the matter.

If the American Express Co. is guiltless, let us apologize. But let us not be lulled to sleep by press releases and the few thousand dollars worth of ads this company or any other company will buy in the Yiddish and Anglo-Jewish press.

BOYCOTTING a democracy in order to satisfy the Arabs is a serious matter, and as such The POST and OPINION has called for a counter boycott by American Jewry. The Jewish War Veterans were among the first to insist that this was the only honorable course open to American Jewry.

But worse than everything is a boycott which is unwarranted. If the American Express Co. is in fact an innocent victim, then this should be established promptly.

In the case of the Hertz auto rental company, it was discovered that the denunciation of this company by Israel was not warranted. The POST and OPINION was happy to publish the retraction by Israel authorities, and is pleased to be able to apologize publicly.

THE BLUNDER by the officials of Israel was compounded because the retraction came only after the Hertz people demanded action. As soon as Hertz had presented the facts which showed that all along it had been seeking a franchise to operate in Israel the authorities on their own should have acknowledged their mistake.

It is clear that Israel should set up a boycott section, which would be a responsible unit of the government with the sole aim of countering the Arab boycott. It does little good to ignore the Arab boycott, unless, of course, Israel decides that this weapon of the Arabs has proven ineffective and isn't worth troubling with.

EVEN THEN American Jews out of self-respect would not want to trade with concerns who are boycotting Israel. Yet they will react to irresponsibility with a shrug of their shoulders. The information on which American firms are boycotting Israel should be thoroughly reliable.

Part of the present difficulty stems from the fact that the President's Conference, made up of the presidents of the 17 largest United States Jewish organizations with the exception of the American Jewish Committee, moved into the boycott picture by indirection. Their report on the boycott failed to ask for action by United States Jewry—it merely told the story of those firms who had yielded to Arab demands that they boycott Israel. And as far as we know, only the B'nai B'rith, which published the report in full in its National Jewish Monthly, has made any effort to advise its members of its stand and how they might aid Israel by effective counter boycott.

REFORM IN ISRAEL

As readers of this paper know, we don't agree with Rabbi A. H. Silver's views (NJP, May 9) that Reform (or for that matter, Conservatism, too), has no place in Israel.

What Rabbi Silver states is that the Israelis will forge their own kind of Judaism. American Reform is a product of a certain time and place and would not serve the Israeli community as it has served American Jewry.

No one today denies the concept of the need for change and adaptation of Judaism as we know it to a 20th Century pattern of living. Even the Orthodox will agree and tradition is clear that orderly development is the force that has kept Judaism as a vital religion.

Rabbi Silver seems to want this change to come about and by and for the Israelis. Others of us see no harm in accelerating the process by showing the Israelis an Israeli transplant of the good things Judaism has developed in the diaspora.

Reform in England is a far cry from Reform in America. Reform in Israel would be about at the place where neo-Orthodox are in the United States. Judaism in each nation accepts what it finds valuable and rejects what has no meaning for it.

The EDITOR'S CHAIR . . .

David Ben-Gurion, Nahum Goldmann, Rabbi A. H. Silver and the other big shots in the Zionist movement have been arguing the concept of Zionism today, and no one, until the other week, had asked us our view. Consequently, we rarely interjected, except in the matter of halutzut, which is what has brought about the downfall of diaspora Zionism as far as the Israelis are concerned.

It was our privilege to be part of a panel discussion on "What Is Zionism?" before a recent meeting of the local B'nai B'rith lodge together with Jewish Educational Association, superintendent, Aaron Intrater, and N. William Weinstein, chairman of the local American Zionist Council for Public Affairs.

EVEN THOUGH we hold a radical view of what is a Zionist today, there wasn't much disagreement on the panel, or if there was, it was not enunciated.

When someone brought up the subject of how Israel has made us all proud, we challenged this view which has been so universally accepted that it hardly evokes any discussion any more.

Maybe a new generation, unless this writer is not typical, will be able to feel proud of Israel, or maybe it's because we are so cold-blooded that we don't have such a feeling.

BUT WE DO have a feeling of pride, and that feeling is because we were Zionist in the days when to be one was to invite the same kind of disapprobation which any person who took a position outside of what the Jewish public considered was proper had to contend with. Zionism was a revolutionary movement, and the hardy Zionists who weathered Jewish public ridicule were only slightly deterred by this kind of subtle and even outspoken censure.

We are proud not because of Israel but because we were willing to stand up for the concept of a Jewish state when the dual loyalty charge was being leveled—not by

anti-Semites, but by Jews and by the Jews who were considered the "best" Jews of that day.

SO IT IS this willingness to stand up and fight for what is right which has aged the United States Jewish community and matured it, and all in the matter of about 20 years. United States Jewry would not be so solidly behind integration today had it not been for the victory of Zionism in the American Jewish community.

Today Zionism is popular. When a movement becomes popular, it loses its bold concepts, and its leaders follow the crowd, fighting one another for what glory there is left.

As a result, we really have no American Zionist movement worthy of the name. Everyone is pro-Israel, and the American Jewish Committee has been as co-operative as any other Jewish organization when it comes to speaking to the United States government about its policies vis-a-vis Israel, even though it may not like to label this action political.

BUT ZIONISM has many tasks to perform in America — within the Jewish community—and if it were not for a lack of true leadership there would today be a steady stream of Americans accepting the glorious challenge of Israel and its attempt to forge a democratic commonwealth in a section of the world which knows only feudalism. Responding to this challenge is true Americanism.

It is not American Jewry which has ignored the challenge—the Zionist movement today from Nahum Goldmann to Hadassah has decided to soft-pedal halutzut, and as a result what might have been a stream of people from the United States going to Israe to build the bridge the speakers love to orate about isn't even a trickle.

The need for American Zionism today is to recapture the revolutionary fervor of the pre-state days. There is much work to be done and no less need for courage and vision.

BEHAR-BEHUKOSAI:

By RABBI JACOB J. WEINSTEIN
KAM Temple, Chicago

One hears a great deal these days of parapsychology—the inquiry into extra-sensory perception. Evidence has been accumulating that some people have the gift to know what is in other people's minds without using the normal means of communication.



Rabbi Weinstein

The more one reads the Bible, the more one is impressed with the fact that the sages, prophets and law makers of ancient Israel had a gift that can in some measure be compared to extra-sensory perception.

The sedra tells us that our ancestors declared every seventh year a sabbatical for the soil. In that year, the Jewish farmer was neither to plant nor plough. The law makers assured the farmer that he and his family would not go hungry that year. The land would more than make up for the year of release by more abundant harvests in the other years.

THERE IS NO historic evidence that our ancestors knew anything about soil chemistry. From all that we know, they were applying to God's earth the rules which they believed God had commanded for His creatures. Now, of course, we know that scientific agriculture accepts the validity of periodic fallow years for the soil as a way of preserving its vitality and its capacity to bear.

So, too, with the jubilee year, which limits the possession of servants or land other than one's own to 49 years. On each 50th year, at the Day of Atonement, the shofar announced the emancipation of all bond servants and the return of all farm lands to their original owners. Here again our forefathers justified this legislation on the grounds that man and earth belonged to the Lord. He alone had the right to determine the terms of trusteeship by which He might delegate this ownership to human surrogates.

STILL, what a profound insight there is here into the nature of possession and being possessed.

Possessions possess the possessor. Wealth accumulates and men decay. Constant, unwavering power and security breed a callous-

The Inherent Validity of the Major Insights of the Bible

ness that often denies justice to the weak and even more often denies to the possessor the careless rapture of simple joys, and sometimes even desiccates the basic emotional capacity to react naturally to any situation.

Perhaps the fateful circumstances that denied Israel continuous security and uninterrupted possession of power may have been blessings in disguise. Forced to become strangers, we knew the heart of the stranger and seldom permitted walls of alienation between man and man.

THERE ARE other prophetic perceptions strewn through the pages of the Bible.

There is the rite of circumcision, considered by rationalists a barbarous substitution for the even more barbaric child sacrifice. Now it is routine procedure in most modern hospitals. Hematologists seem to agree also that the eighth day prescribed by tradition as the day of circumcision is precisely the day when the chemistry of the blood of the infant makes it medically most suitable for surgery.

There is the procedure for isolating anyone found to bear infection in his skin and the provision for such a one to burn infected clothing by fire and wash other utensils in living water—this more than two millenia before the discovery of bacteria and germs.

THERE IS the certain apprehension of the relation of psychic states, such as lust, greed, anxiety to physical malfunctioning of the organs. There is the anticipation of so many of the directives of mental hygiene in the establishment of the Sabbath day.

Space prevents us from listing many more of these highly beneficial extra-sensory perceptions.

They help us to understand why the Bible has remained our great doctor and our supreme counselor through all the changes of fashion and fortune.

The NATIONAL JEWISH POST Combined With OPINION

GABRIEL COHEN, Editor and Publisher
Published every Friday by The National Jewish POST, Inc., 346 S. Meridian, Indianapolis 6, Indiana, in 5 editions.

May 16, 1958

Friday, May 16, 1958

The National Jewish POST and OPINION

CLASSIFIED ADS

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Advertisements in this section are payable in advance. A one-inch ad one inch high by two inches wide) is \$4.20 for one insertion, \$3.50 each for two insertions or three insertions and \$3 each for four or more insertions. A two-inch ad (two inches high by two inches wide) is \$7 for one insertion and \$6 each for two or more insertions. All ads and inquiries should be sent to "Classified," The National Jewish POST and OPINION, Box 1633, Indianapolis 6, Ind.

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I THINK AS I PLEASE

Not All Plans for '10th' Celebrations Were Carried Out

By CARL ALPERT

HAIFA—The 10th anniversary celebrations are a couple of weeks behind us, and we can now for the first time take a deep breath and look back upon exciting days.



One of the local radio wits gave utterance to the prize characterization of our celebration: "Never in history have so few people raised

Alpert such a tremendous racket about such a short jubilee!"

We don't know for sure how many tourists were in the country, but estimates ran as high as 15,000. Their number by far exceeded the hotel rooms available, but many stayed with relatives, or were accommodated with private families.

AN OFFICIAL of the government tourist corporation essayed a description of the "average" tourist as follows: An American Jew from the Bronx or Brooklyn, age about 50 or 55. His trip was for purely sentimental reasons. He remained in Israel for 12 to 15 days and spent about \$120 to \$150, not including transportation to get here.

A herculean effort was made to serve the tourists and to make their stay comfortable and memorable.

The entrance to Jerusalem, long an eyesore, was completely revamped. One bright morning residents work up to discover that numbers of ancient olive trees, which looked as if they had been on the spot for decades, had suddenly appeared.

THE CITY authorities went along the main streets of the older parts of town with paint and brush, and applied bright colors to faded doors and peeling shutters. The results were amazing. In the Mea Shearim area Neturei Karta members followed along after the painters, and smeared patches of tar on the paint job.

On Independence day itself the Neturei Karta held a mass meeting, and their members donned sackcloth. They recited Lamentations, mourning the fact that Israel was still in existence after 10 years.

Not all plans which had been drawn up were put into effect.

A FEW DAYS before the Jerusalem parade, the police began laying down rolls of barbed wire to help control the expected crowds. A great protest went up that the wire was too reminiscent of the concentration camps. Besides, children and elderly people might be hurt if the

crowds pushed them into the barricades. The barbed wire was quickly replaced by ropes—and on the big day the crowds behaved perfectly.

A few weeks before the tourists began coming in droves, posters and ads proclaimed a new slogan, designed to encourage Israeli hospitality and politeness to the visitors: "Say Thank You—It Earns Hard Currency." The ensuing uproar took on the scope of a national scandal. Educators expressed their horror that children should be taught to say "thank you" only because of the expectation of economic gain. The attitude was termed a national disgrace, and the very opposite of true hospitality. Quickly the offending slogan was withdrawn.

I DO NOT know if the pajama project was carried out or not. The purpose was to make sure that on the eve of independence day, when the youth dance all night in the streets, every tourist would be out to see the sight and sense the exhilarating spirit.

Pairs of young people were to enter the hotels, knock on the doors of all rooms, and invite the tourists out. The organizing committee felt that a pair of pleasant young people would not cause any scandals if they chanced upon tourists who were in pajamas or had already gone to sleep. In such case, instructions were that the tourists should be permitted to dress.

THE DANCING and the gayety and the celebrations went on for almost three days. Practically all the street dancing was of the folk variety; attempts were made to encourage ballroom dancing, but even when

the loudspeakers blared forth a tango, the youngsters formed a circle and did the hora. And despite the rejoicing and celebration there was spirit—but no spirits. I have not found record of even a single case of drunkenness. How different the situation would have been elsewhere.

These three days marked only the beginning of the 10th anniversary year. From now on, and for the rest of the year, there will be more celebration, entertainment, exhibitions and special

programs. Tourists will find something doing all the time.

The worst of the crush is over. Plane and ship reservations are again to be had. Hotel rooms will be available. If you couldn't make it in April, join the parade this summer.

Mark my words: there won't be another year of celebration like it until 1973, when Israel marks its 25th anniversary.

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